

DAILY NORTHERN ISLANDER.

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NO. 1.

THE DAILY ISLANDER.

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TERMS:

THE DAILY ISLANDER will be furnished to subscribers six times a week from the opening to the close of navigation, and once a week from the close of navigation till the opening, at six dollars a year.

Those subscribing for less than a year, will be charged, during the season of navigation, at the rate of two dollars a quarter.

THE WEEKLY ISLANDER will be furnished to subscribers once a week from the opening till the close of navigation, and one a month from the close till the opening, at two dollars a year.

The Daily is out a little earlier than we anticipated, and we doubt not some years earlier than most men looked for it. Truly, we hardly consider it commenced yet, but having the matter of this number in type, and wishing to preserve it, have made up number one without advertisements, or commercial matter; and shall get out number two in good season, and issue, in fact, daily, from the arrival of the first boat.

SPRING OPENING.

The snow is slowly wasting, and nearly gone in the fields, but only slightly diminished in the woods. Sleighing is generally done, and wagons occasionally appear in the streets.

Sugaring has begun, but not much has been done at it.

The ice remains undisturbed, as at our last issue. We are fully warranted in saying that from forty miles south-west of the Manitue Islands to Mackinac, there is no open water. Teams are constantly crossing from here to Charlevoix, and emigrants are going over with their effects, and driving stock. They report the ice two feet to two and a half thick, and free from faults.

Teams are crossing to Bear Creek, to get wheat ground. The abundance of wheat and this facility of getting grinding, will prevent any scarcity, even if the opening should be later than is now anticipated.

Indian teams are crossing in all directions constantly, and report the ice good everywhere. It is on an average thicker than at our last issue, but the mouths of rivers are generally open, and slowly enlarging the slight opening which they make in the Lake.

Though we have had moderate thawing weather on land much of March, there have

been but few thawing days on the Lake. With the entire surface covered with ice, the Lake winds are colder than land breezes; whereas, if it was partially open, they would this season of the year be warmer.

The small Lakes inside do not usually open till after Lake Michigan, but they are generally opening. Teams quit crossing them near two weeks since, on account of the defectiveness of the ice, and they are not safe for footmen.

Lake Mormon begins to show water, and the emigrants going up have to use extreme care in avoiding rotten ice.

The snow has been scarcely above a foot deep here, but as soon as we strike mainland shore it is deeper, and at the head of Lake Mormon is full three feet. Probably a few miles beyond, it is four; possibly still deeper.

As no past season parallels this, it is difficult determining when to look for the opening. It is the common opinion that two weeks of warm weather would waste the ice, but no one is looking for boats till May; and if they do not arrive till the 15th, few persons will be disappointed. The Straits are almost certain to open before Lake Erie and Saint Clair; and until boats can pass Lake Saint Clair, none will go down.

The ice will leave here very rapidly, because there is positively none in banks and bergs. There are no masses piled up on the shoals as barriers, to protect field ice from the storms. When it becomes so warm that ice ceases to make, a week will finish it.

At the time of going to press the weather is fine, and every prospect of taking a sweat before another change. The mail which takes this will be the last before boats run.

ORIGIN OF THE BOOK OF MORMON. THE SPAULDING STORY.

1. Among the works published against the Priesthood of Joseph Smith, and his associates, and their successors, and the authority of the Book of Mormon as one of the Sacred Records, the leading work, from which all others are more or less derived, is E. D. Howe's "History of Mormonism." This work first appeared in 1834, under the title of "Mormonism Unveiled."

2. Of this book thirty-seven pages are made up of the certificates and affidavits of nearly one hundred persons, to prove that Joseph and his associates were vagrants, money-diggers, and superstitious, ignorant and vicious persons, and that they got up the Book of Mormon as a speculation.

3. First, among these is an affidavit of Peter Ingersoll, dated Palmyra, Wayne County N. Y., Dec. 2d, 1833, certified by Thomas P. Baldwin, Judge of Wayne County Court,

to have been sworn before him, "according to law," the 9th day of Dec., 1833. A few pages subsequent, are the certificates of six witnesses that Ingersoll is worthy of credit; a rather suspicious circumstance, considering that his veracity had not been questioned.

4. This same Peter Ingersoll is now a resident of Lapeer County, Michigan, and solemnly denies that he ever signed or made oath to the affidavit, or any other affidavit on the subject. As Thomas P. Baldwin certifies that Ingersoll did make oath to the statement, according to law, whereas, in fact, the law did not authorize him to administer any such oath, or any extrajudicial oath whatever, his certificate is, to say the least, not to be received against Ingersoll's solemn statement that he never swore to the affidavit. The certificate is certainly false in one point; for as there is no law for administering such an oath, it could not have been done according to law.

5. But as the name of Ingersoll is certainly forged, that of Judge Baldwin probably is. The title of his office is erroneously written to his signature, a mistake he would not be likely to make himself, though E. D. Howe, of Painesville, Ohio, might; not being acquainted with New York jurisprudence. In 1833 there was not in the State of New York such an office as Judge of the County Court. Circuit Courts, Oyer and Terminer, Common Pleas and General Sessions were held for every county, but there was no "County Court." Every official act requiring the signature of a Judge, was signed by him as Judge of some one of these particular Courts; not as Judge of some imaginary Court, having no existence.

6. Upon an examination of all these certificates, it will be perceived that not one of them is authenticated in legal form; some are not signed at all; they are often contradictory one to another, and much of them is on hearsay. Not one is certified under the seal of any Court. It is also observed that religious animosities are the bitterest of all human hatred, and that these were got up on the ground that Joseph commenced his ministry, among those most bitter enemies to him, if the certificates were really genuine, the wonder would not be that though a righteous man so much was said against him, but so little.

7. Bunyan, Luther, Calvin, Knox, Wesley, Whitfield, if so judged, on the exclusive testimony of their enemies, would come off worse, and Jesus and his Apostles far worse. But at this time, while most of the witnesses, whose testimony is recorded against him, are yet living, scattered through half the States, and able to answer for themselves, the Saints know and continually assert that most of these certificates are forgeries, never sworn, signed or seen by those whose names are signed to them; and they perpetually challenge the world to the investigation, assured that the cause which must be supported by forgery is rotten.

8. No one need start up in surprise and say, men would not dare publish forged certificates and affidavits. It is not a crime, by the law of any State in the Union. The affidavits, being extrajudicial, and of no legal force, the laws will not take cognizance of the forgery, if they are forged, nor of the perjury, if they are false. But E. D. Howe, the author of the book, is an Ohio lawyer, and in getting up the book attempted to give these evidences a legal form, and he has made such certificates over the names of Justices and a Judge, as those officers would not use in the State of New York, unless ignorant of their own official designations.

9. Moreover, though the object of these certificates is to impeach the credibility of the witnesses to the Book of Mormon, and the character of the Prophet himself, they are anything but unanimous, and prove little against them but being superstitious. On this the accusers have no advantage of the accused; for Stafford, one of the witnesses, certifies that he furnished them a sheep to sacrifice to an evil spirit to appease his wrath, so that he would not spirit away hidden treasures they were digging for, and was to have a share of the enchanted treasures when found.

10. Not one word of this mass of testimony is worthy one moment's credit, both because it is unquestionably forged, because, if genuine, it is too ignorant to be worthy of notice, and because often contradictory. It has received attention from those only whose minds were made up, and on the assumption that ignorance, superstition, and falsehood, was sufficient to refute what they had already condemned as ignorance, superstition, and falsehood.

11. The leading purpose of these testimonies was to overthrow the evidence that the Prophet Joseph possessed the

plates, from which he professed to have translated the Book of Mormon. They have never been reviewed by his followers; yet our enemies, being the judges, they fail of their purpose; for it is now admitted, even by Mr. Ferris, late Secretary of Utah, the ablest writer against the divine mission of the Prophet Joseph, that he did "exhume one or more of those curious glyphs, which now figure so largely in the list of American antiquities," consisting "of metallic plates, covered with hieroglyphical characters," "written from top to bottom, like the Chinese, or from side to side indifferently, like the Egyptian and Demotick Lybian." (Utah and the Mormons, p. 54.) And Thomas Ford, late Governor of Illinois, though he does not admit the actual existence of the plates, allows as a probable theory that the witnesses of the Book of Mormon thought they saw them; and, consequently, are not false and corrupt, but superstitious and deceived witnesses. (Ford's History of Illinois, p. 257.)

12. But the grand assault on the Prophetic character of Joseph Smith is, that known as the Spaulding story. This is to the effect that the Rev. Solomon Spaulding, of Connecticut, Ohio, in 1810, wrote a book entitled, "Manuscript Found," giving a fictitious account of the emigration of some Jews to America, and their wars, settlements and national affairs, so as to account for the tumuli and other antiquities about Conneaut; which manuscript afterwards fell into the hands of Sidney Rigdon and Joseph Smith, and was by them reconstructed into the Book of Mormon.

13. The evidence offered to prove this is, the certificates of seven witnesses, made in 1833, that they read and heard read the Spaulding manuscript, in 1810 and 1811, and that, on the introduction of the Book of Mormon there, subsequent to 1830, when it was first published, they recognized it as the "Manuscript Found," of Solomon Spaulding, with which they had been acquainted twenty-two years before.

14. The inference from these facts is, that the Book of Mormon, instead of being translated from plates, was copied from the Spaulding manuscript. Now, Conneaut is less than fifty miles from Kirtland, the gathering place to which the Saints began assembling in 1831. If the Book of Mormon was such an imposture, could the authors of the imposture, men who at least had the talent to succeed, have been guilty of the folly of gathering their disciples so near the scene of their imposture? It is incredible. A blunderer would have got out of the way of so certain exposure. Men who make such blunders, are never successful impostors. The leaders had no need to go to Kirtland, before all the great west, that they should thus set down at the very gate of exposure and inevitable ruin.

15. So great is the improbability that an impostor would do any such thing, that it could only be believed on the most overwhelming evidence. No motive can be imagined sufficient to induce anyone to plagiarize a book, plant it out as an inspiration, build up a Church upon the imposture, and then transplant that Church bodily several hundred miles, and locate it only one day's travel, on one of the greatest thoroughfares of the continent, from where the imposture was as certain of detection as the sun to rise. Nor could this going to Kirtland possibly be attributed to accident, or necessity. Smith and Rigdon pressed it on their followers.

16. The testimony of the witnesses ought to be read and judged, with a view to this exceeding improbability; and the genuineness of their certificates ought to be looked after with the suspicion engendered by the examination of the former set, accumulated by the same author.

17. Solomon Spaulding was educated at Plainfield Academy and Dartmouth College, and had studied Law and Divinity, and preached several years. (Howe's History of Mormonism, p. 279.) His style must have been good. From his enterprise, his tastes and habits, and especially his fondness for reading and writing, it was probably highly cultivated. The style of the Book of Mormon is exceedingly barbarous, probably more ungrammatical, and worse English, than any other book in the language which ever went through a second edition, carrying upon the face of almost every page those peculiar Yankeeisms which a man of education never speaks, much less writes; and proves that whoever rendered it in English, whether author or translator, was very ignorant of the language. It may be said not to be translated, strictly, into English, but into a barbarous Yankee tongue, familiar to the uneducated of the last generation, but now nearly forgotten.

18. Yet these very marks of great ignorance of the English language, in either author or translator, are the marks by which the witnesses pretend to identify the work. Henry Lake certifies to telling Spaulding that the frequent use of the words, "and it came to pass," sounded ridiculous. Unquestionably it does; and for that reason Solomon Spaulding could not have so written. He could not have written in that style, to imitate the Bible, as some have said; for that language occurs many times as often as in the Bible, and could only have originated in a very barbarous language, having an exceedingly limited vocabulary.

19. The witnesses also remember that the names of Nephi, Lehi, and others found in the Book of Mormon, occurred frequently in the Spaulding manuscript. Twenty-two years, the time elapsing between hearing the Spaulding manuscript read, and reading the Book of Mormon, is a long time to remember the mere fictitious names, interwoven in a romance, and the place where they are interwoven in dreams of fancy. The names might be remembered, without being in

Spaulding's manuscript; for they originated some thousand years earlier, (Jud. xv, 9, 14. 1st Chron. v, 19. 2d Mac. i, 39,) and were in familiar use in the days of Samson and Nehemiah, though few readers of these names now remember where they have read them.

20. One of the witnesses, Henry Lake, tells of an inconsistency in the tragick account of Laban, contained in Spaulding's manuscript, and also in the Book of Mormon, which he pointed out to Spaulding, and he promised to correct; (Howe's History of Mormonism, p. 282;) certainly a very strong circumstance, except for the material fact that the inconsistency is not pointed out, and does not exist.

21. Another witness, John N. Miller, whose memory is so tenacious as to recognize "many passages in the Book of Mormon as verbatim from Spaulding, and others in fact," and to "find in it the writings of Solomon Spaulding from beginning to end," recognized it by "some humorous passages," which Spaulding frequently read to company. (Howe's History of Mormonism, p. 283.) As there is not a humorous passage in the Book of Mormon, his testimony, if, indeed, he ever gave it, will go for nothing.

22. Another witness, Oliver Smith, remembers that Spaulding's manuscript gave an account of the arts, sciences, and civilization of the first settlers of America. (Howe's History of Mormonism, p. 235.) But the Book of Mormon contains none of these things. There is not only no history of these things in the Book of Mormon, but they are so slightly alluded to in any way, that it is impossible to know what arts and sciences existed among the people whose history is there recorded; and the opinion prevails that they were in a state of semibarbarism, because their history consists of little but emigrations, settlements, religion and wars.

23. They generally agree that the religious part of the Book of Mormon is not Spaulding's, and that his object was to account for the antiquities found so abundantly about Conneaut, by writing a romance which should be a plausible history of their origin. Now the Book of Mormon does not in any way account for the origin of those works. It does not place one of its scenes in that region, nor give account of the construction of any similar structures, nor does it appear by it that any person mentioned in the Book of Mormon ever saw or heard of the great Lakes of North America, or ever approached the Lake region, or the region of its peculiar class of antiquities, except as a fugitive, near the closing scenes of the book. And if the religious part of the book was taken out, most of it would be lacking, including every leading fact in the history of all those men whose names these veracious witnesses so well remember.

24. Had testimony like this been given in open Court, upon a regular examination and cross-examination of witnesses, no judicious mind would have deemed the case made out. But when it was picked up by a lawyer, in ex parte examinations of witnesses opposed with religious zeal to the cause he is attacking, it amounts to nothing at all. The plan once set on foot, it is a matter of surprise that so bald a case is made out.

25. Unable to get certificates signed to his own satisfaction, Howe has added an unsigned certificate of one witness, Artemas Cunningham, (Howe's History of Mormonism, p. 285,) and numerous unsupported statements of his own, of what various other persons said and would have said if he could have found them, and asks the world on such ex parte, unsworn, unsupported, contradictory, incredible and impertinent testimony and hearsay to believe the Book of Mormon was plagiarized from Spaulding's romance. Against the credibility of any part of the testimony that the Book of Mormon was plagiarized from the "Manuscript Found," is the overwhelming fact that, in 1832, Orson Hyde introduced the Book of Mormon at Conneaut, (New Salem, Ohio,) and there preached and built up a numerous Church among Spaulding's old neighbours, many of whom were familiar with his "Manuscript Found." They could not be deceived, and could have no possible inducement to establish themselves and their children and friends in a delusion.

26. But there was still another difficulty to encounter; that is, to show by what possibility Joseph Smith could have become possessed of Spaulding's manuscript. If it was unquestionably shown that he held it, it would be a question of no consequence how he came by it. But while the testimony that the Book of Mormon was plagiarized, was defective, it was at least necessary to show that Spaulding's manuscript might by possibility have fallen into Smith's hands.

27. So important did Howe deem this portion of his undertaking, that he traced up the family of Spaulding from Conneaut, through Pittsburgh and Amity, in Pennsylvania, Onondaga and Otsego counties, in New York, and from there to the State of Massachusetts, where he found Spaulding's widow, and learned that she had left a trunk of Spaulding's manuscripts in Otsego county, New York. (Howe's History of Mormonism, pp. 287, 288.)

28. The light began to break. Here was a chance to prove the imposture by bringing forward the very book, written by Spaulding in 1811, which Joseph was pretending to translate in 1829. The trunk was opened, and in it was found "a romance, purporting to have been translated from the Latin, found on twenty-four rolls of parchment in a cave, on the banks of Conneaut Creek." (Howe's History of Mormonism, p. 288.)

29. What further was done, Howe does not see fit to tell.

He says, that this was the wrong manuscript; suggests that Spaulding had altered the plan of his book, thrown this by and written it over again, and that it was the rewritten manuscript which Smith had plagiarized; says he showed this manuscript to several witnesses, who had already certified to the identity of the Book of Mormon, with the Spaulding manuscript, who excused themselves of a lie by saying, that Spaulding "told them he had altered his plan of writing." (Howe's History of Mormonism, p. 288.) That such an alteration was actually made, is possible; for though Howe omits all mention of it, the testimony of the widow (then Matilda Davison) and daughter of Spaulding (Mrs. McKinstry) published in the Quincy Whig, shows clearly that the genuine duly entitled "Manuscript Found" was delivered personally to Hulburt, Howe's agent, in 1834, at Monson, Massachusetts.

30. Failing thus to identify the works, he returns to the important task of showing that by possibility Smith could have possessed himself of the "Manuscript Found." And on this point he asserts this, no more: that the widow thinks the manuscript was once taken to the printing office of Patterson and Lambdin, at Pittsburgh; (Howe's History of Mormonism, p. 287;) that Lambdin is dead, and, therefore, cannot testify, and Patterson does not know anything whatever on the subject. (id., p. 289.)

31. This is absolutely all that he pretends to have made out. Here starts conjecture; that as Rigdon came to Pittsburgh, in 1823 or 1824; is said to have been intimate with Lambdin, studied the Bible, went into the Western Reserve, Ohio, and commenced preaching there the Campbellite doctrine, then new, and contained in the Book of Mormon, as well as the Bible, about the same time that the veracious Palmyra witnesses have Smith engaged in money digging, tavern lounging, and vagrancy, Lambdin must have surreptitiously copied Spaulding's manuscript; Rigdon must have stolen Lambdin's copy; rewrote it to suit his purpose; and, in some of his long clerical visits to Pittsburgh, struck off three hundred and fifty miles, through the wild byways of the Alleghany mountains and the Susquehanna River, to where the boy vagrant Joe was digging money, and employed him to found a new religion. (Howe's History of Mormonism, pp. 289, 290.)

32. This is the whole case, as made out by Howe, in his Mormonism Unveiled, in 1834. This work, under the title of History of Mormonism, has gone through numerous editions since; but all end here. Time has not added one word. The friend and assistant of Howe, Philastus Hulburt, spent a full year in tracing up the Spaulding manuscript, and accumulating testimonies, guesses and forgeries, of which the latter make the largest share. What does it make out? Unanswered is the question of it to raise a suspicion? If a suspicion was already awakened, is there anything to confirm it? Does not the meagreness of the case, and the suspicious character of the testimonies, damn the accusers?

33. Though this tale was swallowed by those who were ready to believe anything against the Prophet, either with or without evidence, there were those who saw the necessity of obtaining something in the shape of testimony. Resort was had to Mrs. Davison, late widow of the late Solomon Spaulding, to see if in her waning years her memory had not brightened.

34. Austin, of Monson, and Storrs, of Hollister, Massachusetts, visited the widow of Spaulding, and after obtaining what information they could, drew up a letter, to which Austin signed her name, agreeing in some minor features with Howe's History, but stating that Spaulding did exhibit "his manuscript to Patterson, who was much pleased with it, and borrowed it for perusal," and after retaining "it a long time, informed Mr. Spaulding, that, if he would make out a title page and preface, he would publish it," and also that the manuscript was carefully preserved by her till Hulburt, (Howe's agent) called upon her for it, in Monson, Massachusetts, in 1834; contrary to Howe, who makes her say she "has no distinct knowledge of its contents," and is quite uncertain whether it was ever brought back from Patterson and Lambdin's printing office." (Howe's History of Mormonism, pp. 287, 288.)

35. This letter alleges that "Sidney Rigdon was at that time (which she makes some time previous to 1815) connected with the printing office of Patterson and Lambdin;" and that the manuscript was returned to Mr. Spaulding, when he removed to Washington county, where he died, in 1816, and that she took it with her, and it has been frequently read by her daughter, Mrs. McKinstry, of Monson, Massachusetts, and other friends, till 1834, when Philastus Hulburt (Howe's assistant) came, introduced by her old neighbours, Henry Lake, Aaron Wright, and others, to get it for the purpose of comparison with the Book of Mormon. This letter was published in the Episcopal Recorder, of Sept. 12, 1840, the Philadelphia Saturday Courier, of Nov. 16, 1842, and the newspapers generally.

36. This so far contradicted Howe's version, in the attempt to make a stronger case, that numerous persons called on the widow and daughter of Spaulding, in Monson, to make personal inquiries. Among them, Mr. John Haven, of Hollister, Middlesex county, Massachusetts, published in the Quincy Whig a letter stating that the widow says she never signed the letter published over her name, and never saw it till after its publication, and had no agency in the origin of

it, except answering some questions asked by D. R. Austin, who afterwards wrote the letter, without her authority.

37. But she states the important fact, that she delivered the original manuscript to Philastus Hulburt, the associate of Howe, on an agreement of his to publish it, and give her half the profits; and that she subsequently received a letter, stating that it did not read as they expected, and they should not publish it."

38. In Howe's History of Mormonism, the fact that the real Spaulding manuscript was in the author's hands, was covered by a very thin veil. It is difficult to read the published letter in the name of Spaulding's widow without perceiving that fact, though it is not positively stated. But here it comes out clear and distinct.

39. Howe, when he published the History of the Mormons, had the Spaulding manuscript entire and unaltered before him. He had employed an agent to travel more than one thousand miles, in tracing it up; got possession of it, and compared it line by line with the Book of Mormon. Had there been one page which agreed, he would have copied it in his "Mormonism Unveiled," as the unanswerable evidence that Joseph Smith was an impostor, and the Book of Mormon a plagiarism. "It did not read as they expected." The Connecticut witnesses were dishonest, or mistaken. This is the bitter end of the Spaulding story.

40. But it may not be amiss to set down some additional facts, showing that the whole body of those who had a hand in making and propagating it, were willing to resort to falsehood. In the letter extensively published over the name of Spaulding's widow, she is made to say, "Sidney Rigdon, (one of the founders of the sect,) who has figured so largely in the History of the Mormons, was, at that time, 1812, '13 and '14, connected with the printing office of Mr. Patterson, as is well known in that region."

41. Now, Spaulding went to Pittsburgh in 1812, and remained but two years. (Howe's History of Mormonism, pp. 282, 287.) And Rigdon did not go to Pittsburgh till 1823 or 1824. (Howe's History of Mormonism, p. 289.) So that at least nine years before Rigdon ever visited Pittsburgh, the manuscript was returned to Spaulding; for the widow, in the same letter, certifies that "the manuscript was returned to the author, who soon after removed to Amity, Washington county, Pennsylvania, where he died in 1816. The manuscript then fell into" her "hands, and was preserved carefully. It has frequently been examined by" her "daughter, Mrs. McKinstry, of Monson, Massachusetts, and by other friends."

42. Moreover, if Rigdon had been connected with Patterson's printing office, that fact could have been proved by Patterson himself. And it was a very important fact for Howe, in making his case. How could he have made his case, if he had known that Rigdon arrived at Pittsburgh in 1823 or 1824, but did not learn that he was ever in the printing office for one moment. And it otherwise appears that the firm was dissolved, and the business closed long before that time. The only inference is, that, in endeavoring to supply a known vacuum in the evidence, Austin and Storrs set down this falsehood in the letter, to which they set her name, without any authority whatever.

43. To set this question fully at rest, John E. Page, while in Apostolic charge of the Church of Jesus Christ of Latter Day Saints, in Pittsburgh, in 1843, published a book on this Spaulding story, in which he furnishes numerous affidavits, certificates and testimonials that Rigdon was but fifteen years old when Spaulding went to Pittsburgh, and but seventeen when he left there, and was all that time at work on his father's farm, and that he remained there employed only at farm labour till 1819, five years after Spaulding left Pittsburgh, and three after his death; and that the Spaulding manuscript was in the continual keeping of Spaulding, Mrs. Spaulding and their daughter, from when it left Patterson's office, in 1812, 1813, or 1814, when Rigdon was a farm boy in the back country, of fifteen to seventeen years, till 1834, when it was put into the hands of Hulburt, the agent of Howe, to be published as an expose of the plagiarism of the Book of Mormon.

44. This work of Page's, issued on the very scene of action, all its statements supported by the testimony of witnesses then living at and in the vicinity of Pittsburgh, distributed by thousands, and challenging investigation, no man ever attempted to answer. Not a position or an assertion in it was ever attacked. Not a man can be found on earth who, after reading it, pretended to believe the Spaulding story. Not a man can be found in Pittsburgh who pretends that Rigdon was ever in Patterson and Lambdin's printing office, or ever saw Lambdin.

45. Not only is there this entire failure to trace the Spaulding manuscript to Rigdon, but there has never been the first step made towards tracing it from Rigdon to Smith. In the investigation which so grave a question has called out, both Rigdon and Smith have been traced, step by step, from their cradles till after the publication of the Book of Mormon; and not an iota of evidence has been produced that they were ever within three hundred miles of each other; or that either of them had any kind of fame or notoriety by which the other could by possibility have heard of his existence, until after Joseph translated the Book of Mormon.

46. While the matter was yet fresh in the public mind, Rigdon, through the newspapers, denied having ever seen or heard of Spaulding, or his manuscript; denied having any

connection with, or knowledge of, Patterson and Lambdin's printing office, or any acquaintance with Lambdin; and challenged investigation at Pittsburgh, where plenty of witnesses could be found to contradict him; if his statements were not true.

47. Patterson remained there, an influential citizen, and a respectable member of a Christian Church. In 1842, Rev. S. Williams, of Pittsburgh, undertook the task of supplying the lacking evidence, and published a work called, "Mormonism Exposed," in which he failed to produce a single witness that Rigdon had any connection with the printing office, or Lambdin.

48. Though eight years before, when "Howe's History of Mormonism" was published, Patterson had no recollection of any such manuscript, (Howe's History of Mormonism, p. 289,) he now certifies that some gentleman from the east did bring there a singular manuscript, chiefly in the style of the Old English Bible, of which he read a few pages. But unfortunately for our accusers, he certifies that the manuscript was committed, not to Lambdin, but to Silas Engles, a man of most excellent character, who had charge of the entire concerns of the office; was a good scholar, and an excellent printer, to whose decision was entrusted even the question of the morality and scholarship of works offered for publication; and that Engles, after a few weeks, returned the manuscript to its author.

49. The sum of the facts, therefore, is this: 1st. The testimony offered to prove that the Book of Mormon has any similarity to Spaulding's "Manuscript Found," is of the most doubtful character; quite as likely to be forged as genuine; and, if genuine, more likely to be false than true. 2d. The original, unaltered "Manuscript Found," was in the hands of E. D. Howe, of Painesville, Ohio, in 1834, when he first published his History of Mormonism, and was by him suppressed, because there was no resemblance between it and the Book of Mormon. 3d. There is no evidence that Lambdin ever saw or heard of the Spaulding manuscript. Patterson's testimony shows it improbable that he saw it; impossible that he copied it. 4th. If Lambdin had it, it is so improbable that Rigdon ever saw or heard of it, as to be next to a certainty that he did not. 5th. If Rigdon had it, it is impossible that he ever transferred it to Joseph Smith, or ever heard of him, until after the translation of the Book of Mormon.

50. Complete as is this failure, every subsequent writer has, for want of any other means of attack, fallen back on this. But it is marvellous, how men in high standing have filled up with their own assertions every defect in the chain of evidence, and topped off every contradiction and inconsistency with a plausible semblance of truth, and adding what was necessary to perfect the falsehood.

GUNNISON'S HISTORY OF THE MORMONS.

51. Gunnison, in his History of the Mormons, (p. 94,) says, that when the "Manuscript Found" was put in the hands of Lambdin, the printer, "Sidney Rigdon was employed to edit it for the press." No writer, no witness had ever asserted this; but it was necessary to make out the case, and he volunteered the falsehood, not knowing the fact, that at that time Rigdon was only a farmer's boy of fifteen, and that it was Engles instead of Lambdin who had the manuscript.

52. In the attempt, however, to show that the boy Joe had such a reputation as a money digger, at Palmyra, New York, that Rigdon, at Pittsburgh, four hundred miles away, heard of him, and intrusted to him the scheme of founding a new religion, Gunnison breaks down and admits it incredible. (Gunnison's History of the Mormons, p. 94.)

53. Gunnison then asserts, that from 1817, to 1820, the trunk supposed to contain the manuscript was at the house of the widow Spaulding's "brother, in Onondaga Hollow, [Onondaga county, New York,] near the residence of the Smiths; [Palmyra, Wayne county, New York,] Wayne and Onondaga counties being separated by a narrow township of land." (Gunnison's History of the Mormons, p. 95.)

54. Now, it is a fact that the whole breadth of Cayuga county lies between Onondaga on the east, and Wayne on the west; that Onondaga Hollow is in the east part of Onondaga county, and Palmyra, the residence of the Smiths, in the west part of Wayne, making the residence of Smith some eighty miles from Onondaga Hollow. As Smith was but twelve years old at that time, the inference of Gunnison that he smelled out a manuscript eighty miles off, and stole, and laid it by to use in founding a new religion, at some future day, is not very forcible. He would need a revelation, at least, to guide him in finding it.

55. But Gunnison's premises are fatal in still another point. He locates Spaulding's manuscript at Onondaga Hollow, from 1817 to 1820, (History of the Mormons, p. 95,) during all which time the Smith family, according to Howe, lived at Royalton, Vermont, (Howe's History of Mormonism, p. 11,) two hundred and eighty miles from Onondaga Hollow. If Howe's authority is not good for the residence of the Smiths, it is not for the Spaulding story. If it is, Gunnison's conclusions are worse than worthless.

56. Though Howe's History of Mormonism, which Gunnison principally followed, almost shows Spaulding's manuscript in Howe's hands, the letter of Spaulding's widow, published in the newspapers generally, from 1839 to 1842, showed that she had it in her possession from her husband's death

till Hulburt, the agent of Howe, came after it, in 1834, and that her daughter, and other friends in Monson, were in the habit of reading it, down till that time, and leaves the reader with the impression that she delivered it to Hulburt, for Howe's use; and the testimony of both the widow and daughter, published in the Quincy Whig, and extensively republished, most positively asserts that it was so delivered to Hulburt, on an agreement to publish it, and that they received a letter from those having it in charge that they should not publish it, because it did not read as they expected; Gunnison ventures the assertion that, ever since the Book of Mormon appeared, the "Manuscript Found" has been the manuscript lost; and apparently oppressed with his own theory, that Smith at the age of twelve had been inspired with the knowledge of its existence in an old trunk eighty miles away, and stolen it; still guesses that by accident or design it got into Smith's hands in some way. (Gunnison's History of the Mormons, p. 95.)

57. The testimony of both the widow and daughter that the manuscript of Spaulding was only about one quarter as large as the printed Book of Mormon, and, therefore, contained but about one twentieth the reading matter, neither Howe, Gunnison or any other writer has noticed.

58. But Gunnison claims, that, notwithstanding the barbarous style of language in which the Book of Mormon is rendered, it is really a work of genius of the highest order. (Gunnison's History of the Mormons, pp. 95, 96.) One eighteenth, he says, is copied from the Bible. If the whole of Spaulding's manuscript was copied into it, it would make but one twentieth, and something like nine tenths would remain the work of Smith. A little singular it is that the unlettered Joe and the learned Solomon Spaulding should have the same masterly and commanding genius, and write in the same barbarous style.

FORD'S HISTORY OF ILLINOIS.

59. Governor Ford, in his History of Illinois, jumps over all the difficulties, and without pretending to any information beyond what Howe's History contains, makes the sweeping and unsupported assertion that "Rigdon had become possessed of a religious romance, written by a Presbyterian Clergyman, in Ohio, then dead, which suggested the idea of starting a new religion. It was agreed that Joe Smith should be put forward as Prophet; and the two devised the story that golden plates had been found, containing a record inscribed on them in unknown characters, which, when deciphered by the power of inspiration, gave the history of the ten lost tribes of Israel." (Ford's History of Illinois, p. 252.)

60. Not a new witness is introduced; not a new fact is ascertained. A new attempt is made to trace either Smith or Rigdon one step of the way over the three hundred miles of country between them. No attempt is made to show how Rigdon in Pittsburgh, heard of the boy Joe, whose fame for money digging extended throughout a quarter of the township of Manchester,* in central New York; or how he learned of the preacher Rigdon, who, as a Baptist preacher, was known for near twenty miles out of Pittsburgh, in southwestern Pennsylvania. None of these little particulars trouble the Governor in his attempt to blacken the fame of the Prophet, the easier to vindicate the crime of conniving at his murder.

61. Conjectures, of which he could not possibly know anything, which other men had for twenty years ransacked half the continent to find some evidence of, he simply asserts as though they were unquestionable facts.

62. Like most men who bear false witness, he has made his falsehood patent. The Book of Mormon does not contain "the history of the ten lost tribes," as he asserts; as any one will see by reading the book; and whoever will assert such a falsehood, when the truth is so easily known, whether from carelessness or corruption, is not a safe historian, on disputed questions, of which he has no personal knowledge.

ILLUSTRATED HISTORY OF THE MORMONS.

63. The anonymous author of the Illustrated History of the Mormons, though more just than most writers on that side, falls into the common and unsupported falsehood, by saying that Rigdon was a "composer;" that is, a type setter, (p. 45,) but without one word of evidence to justify the assertion.

64. The same author falls in with the general fame of the Spaulding story, without investigating it, and says, "Joseph Smith and Sidney Rigdon seem to have acted in concert in its concoction, from materials thus prepared for them." (Illustrated History of the Mormons, p. 49.) This book was written in England, though published by Derby and Miller, Auburn, New York, and as it is not characterized with the usual virulence, possibly the author had only heard the general statement of the Spaulding story, without those details which utterly overthrow it.

65. In the same manner he is led to say that "anachronisms are frequent" in the Book of Mormon; (Illustrated History of Mormonism, p. 49;) though not a single one is pointed out, for the best reason in the world; none exists. This fact does not rest on testimony, but can be tested at any time by an examination of the book.

HOWE'S GREAT WEST.

66. Henry Howe published, at Cincinnati, in 1854, a "His-

* Manchester, Ontario county, adjacent Palmyra, Wayne county, and was part of the time the place of Smith's residence.

tory of the Great West," in which he revives the Spaulding story, with the theory that Rigdon first heard of Joseph Smith as a vagabond money digger, subsequent to 1827, when Rigdon was a Campbellite preacher, in Mentor, Ohio, and Smith resided near Palmyra, New York.

67. No evidence is offered that Rigdon had the Spaulding manuscript, or that he had ever heard of Smith. The only attempt to show either of these things possible, is the statement that "Rigdon was frequently absent." (Great West, p. 337.)

68. As Rigdon did not go to Mentor till after Smith was engaged on the Book of Mormon, the suggestion that he there heard of him, and on the faith of his vagabond character, entrusted him with the commission of sole founder of a new religion, of which Rigdon was to come in as junior partner, after the first rugged paths were trod, comes too late.

69. And against the suggestion that Rigdon heard of him at all, till the publication of the Book of Mormon, in the newspapers, is the fact that Mentor, Ohio, is two hundred and thirty miles from Palmyra or Manchester, New York, and in the twentytwo years search which has been made for some evidence of a possible collusion between Smith and Rigdon, previous to the publication of the Book of Mormon, not a witness has been produced who could show that any person residing twenty miles from Smith ever heard of him till the announcement, through the newspapers, of the publication of that book.

70. That Rigdon, as a Campbellite preacher at Mentor, was occasionally absent from home, is too probable to require any proof; but that that fact, equally true of every Christian minister, convicts him of stealing manuscripts to found a new religion on, or of dealing with vagrant money diggers, hundreds of miles away, is a new rule of evidence, to which all other Christian ministers will object.

71. The town of Mentor is only five miles from the town of Kirtland, and Rigdon was the minister of the Campbellite Churches in both towns, and after receiving the faith of the Latter Day Saints, remained at Kirtland till 1837; and till 1848 was prominently connected with all the public discussions of that faith. Had he at any time previous to the publication of the Book of Mormon made a journey from Mentor to Palmyra, and stopped with Joseph long enough to commit to him the charge of founding a new religion, and the reconstruction of the Spaulding manuscript into an oracle of God, why has no one of the Campbellites about Mentor and Kirtland any knowledge of his going to Palmyra, or of his being absent on some unknown journey, long enough to have accomplished that work?

72. For twentytwo years, since the Spaulding story was first promulgated, as far as Joseph Smith and the Book of Mormon have been preached, all Christendom has looked earnestly and with painful anxiety for some such proof, and have looked in vain. Had he made a single journey from Mentor, in which he could not be traced step by step, and his employment proved day by day, so as to show the impossibility of his having visited the Seer of Palmyra, that absence would have been announced, and proclaimed the triumph of his accusers.

73. It is obvious that Henry Howe had not investigated the matter at all, but only followed common fame, guessing his way through difficulties, which were apparent on the face of E. D. Howe's History of Mormonism. His theory of the plagiarism of the Book of Mormon, is built on the exploded work of E. D. Howe, altered, but not improved, by his own guessing.

FERRIS' UTAH AND THE MORMONS.

74. Of all the writers who have given currency to the Spaulding story, the most able and at the same time the most unscrupulous and corrupt, is Benjamin G. Ferris, late Secretary of Utah, author of a book entitled, "Utah and the Mormons." Ferris not only repeats the old exploded lie, that Rigdon was a printer, but says that at the time Spaulding's manuscript was in Patterson and Lambdin's printing office, Rigdon "was in the employment of Patterson, and became so much interested in the 'Manuscript Found' as to copy it, 'as he himself has frequently stated.'" (Utah and the Mormons, p. 52.)

75. Such unblushing falsehood it would be difficult elsewhere to find. At the date of Ferris' publication, the Spaulding story had been twenty years published. Every effort in the power of man had been made to show the "Manuscript Found" in Rigdon's possession, or where he might possibly have seen it, and so far in vain. Rigdon had presided over a Church of three thousand Latter Day Saints, in Pittsburgh; and in the anxiety to destroy his influence, the Rev. Mr. Williams, pastor of a Church in Pittsburgh, aided by the whole clergy, had published a work for the purpose of fastening this plagiarism on Rigdon; and not a witness could be found to say that Rigdon was a printer; not a witness that he was ever in Patterson and Lambdin's office; not a witness that he was ever in Pittsburgh, while that printing office existed; and not a witness that he ever saw or heard of either Spaulding or his manuscript, previous to the publication of "Mormonism Unveiled," in 1834.

76. But that is not the darkest feature in this allegation of Mr. Ferris. In saying that Rigdon "became so much interested in the 'Manuscript Found' as to copy it, 'as he himself has frequently stated,'" including the last six words in quotations, as though he had copied them from some other

writer, Ferris is guilty both of a known falsehood, and an unblushing forgery. (Utah and the Mormons, p. 52.)

77. No man on earth had ever so written. Ferris did not copy his quoted words from any other writer, and it is patent on the pages of his book that he had read and was familiar with those works, on this question, in which Rigdon and his friends have continually denied that Rigdon ever saw or heard of Spaulding, or his manuscript, earlier than 1834, and challenged the world to produce one word of proof against him.

78. Pursuing this course of falsehood, even when truth would seem to serve his purpose just as well, Ferris accounts for the meagerness of the evidence against Smith and Rigdon, by asserting the death of Patterson in 1826, four years before the publication of the Book of Mormon. (Utah and the Mormons, p. 52.)

79. Yet the Rev. S. Williams published, in the city of Pittsburgh, the residence of Patterson, in the year 1842, a pamphlet entitled, "Mormonism Exposed," containing a certificate concerning this same Spaulding manuscript, signed by the same Robert Patterson, and dated April 2d, 1842. And John E. Page, then residing in Pittsburgh, in Apostolick charge of the Latter Day Saints, and abundantly able and disposed to expose Williams, if he introduced any false testimonies, published a pamphlet in reply, and admits Patterson's certificate into his work without question. Patterson was living, and a prominent citizen of Pittsburgh sixteen years after Ferris writes him dead. And no writer, no man, before Ferris, said he was dead. Ferris is the original author of the falsehood. And this fact does not rest on the assumption of any man. If he had any authority, he has but to produce it. There is none.

80. But with his unscrupulous corruption, Ferris was too shrewd not to see that the theory which says that Rigdon heard of Smith's fame as a money digger, three or four hundred miles away, and looked him up as a suitable person to employ, to found a new religion, was ridiculous; that some new invention was necessary; or, when passion was over, every sane man would reject the wicked impeachment.

81. Drawing upon his imagination alone, and asserting each point as though it was an unquestioned fact in history, Ferris says, "In the course of his wanderings, Smith met with Rigdon. These two men together conceived the idea of starting a system of religious imposture, commensurate with the popular credulity."

82. "Conjointly they possessed, in mercantile phrase, the requisite capital for such an adventure. Smith had cunning, plausible volubility, Seer stones, mysterious antiquities, and, withal, the prestige of success; Rigdon was versed in the lights and shadows of religion; verbiage; had some literary pretensions; was a painter, and had a copy of Spaulding's book."

83. "Which started the bright idea of the golden Bible, is not known; though, in all likelihood, the credit is due to Smith, as he ever after maintained the ascendancy in the new hierarchy. After the plan had assumed a definite form in the minds of the originators, it was easy for Joseph, in his perambulations, to trace out and secure the original manuscript of Spaulding, to guard the intended scheme from exposure." (Utah and the Mormons, pp. 55, 56.)

84. Thus, without spending one moment in inquiry, without even troubling himself to pick up such facts as were in his reach, much less inquiring for evidence, which twenty years of the most industrious research had failed to find, Ferris sits down in his armed chair, and on a half page of foolscap, demonstrates by his unsupported assertion, not only that Rigdon had a copy of the Spaulding manuscript, but that Smith, while hazing around with peep stones, and mineral rods, strayed off from Palmyra, three or four hundred miles, to Pittsburgh, and to look up Rigdon as a partner; as tradition says, the head of a severed snake will look up his eliminated tail, which some mischievous boy has cut off and hidden in the most secret place; but that Smith absolutely traced up the original manuscript, and got possession of that also.

85. Surely, the millions of Christians who had anxiously waited twenty years for some scrap of evidence, that either Smith or Rigdon ever heard of the Spaulding manuscript previous to 1834, ought to be thankful to Ferris, for alleging all they wish to prove, and saving the necessity of evidence. Henceforth no one need trouble himself to prove that Rigdon obtained a copy of the manuscript, for any one can prove by Ferris' falsehood that Smith had the original, without obligation to the copy.

86. Why two men, obscure as Smith and Rigdon, each entertaining the ambition to found a new religion, should curb their zeal, till blindly burrowing like the mole, through the three hundred miles of intervening country, they embraced each other; why the entire task of accomplishing the work should be put upon the most inefficient of the two; why their two minds were so perfectly agreed, that, while one secured a copy, the other secured the original of Spaulding's manuscript, Mr. Ferris must tell; nobody else can.

87. But, why no other writer ever asserted this, why Ferris does not offer one word of proof in support of it, is very plain. Any body can tell that. It is because there is not a word of truth in it.

88. As if to test the gullibility of his readers, and prove how far the Christian world would be satisfied with falsehoods which a schoolboy could detect, so they militated against the divine mission of Joseph Smith, Ferris takes pains to prove

that Smith "came into the northern part of Pennsylvania, near the Susquehanna River, in which part his father-in-law resided," and then, to show that Smith might by possibility have found Rigdon there, he adds, "Sidney Rigdon, it will also be recollected, resided in the State of Pennsylvania." (Utah and the Mormons, p. 61.)

89. True, Rigdon did once reside in Pennsylvania, but it was the other side of the Alleghany mountains, and by the nearest road, meandering around the mountains and through their gorges, more than four hundred miles distant, and he had removed still further off into the State of Ohio, before Smith went into Pennsylvania at all. (Howe's History of Mormonism, p. 283.)

90. Pursuing his investigations with unblushing knavery and consummate skill, Ferris rakes over every document he can find, whether forged or genuine, supplying every apparent lack by his own fruitful invention, and laying especial stress upon every ebullition of passion of any of the disciples of Joseph Smith, during a period of a quarter of a century, to impeach the moral characters of the witnesses of the Book of Mormon; and sums up, that by their enemies they were held "very much below par;" and that among themselves a petulant editor, on some disagreement, called Martin Harris a lackey; and that when Oliver Cowdery and David Whitmer had some business connection with the set of men who expelled the Saints from Missouri, Rigdon accused them with being "connected with a gang of thieves, counterfeiters, liars and black-legs, of the deepest die." (Utah and the Mormons, pp. 68, 69.)

91. This is the same set of men who, in 1838, expelled the Latter Day Saints from Missouri, and in 1854 invaded Kansas, for the purpose of expelling the free State men; David R. Atchison, late member and President of the United States Senate, being the leader in both forays. And though Atchison's men in either case stopped at no crime, it is certain that many men of the highest standing in the United States have had much more connection with them than Cowdery and Whitmer were accused of, in those hours of peril in which they were unfortunately separated from their brethren.

92. A fact worth all the rest is, that in all those changes which separated the early ministers of this persecuted faith, even when Joseph and many of his faithful brethren were in prison, and the dead bodies of others lying around unburied, and Cowdery and Whitmer in the camp of their persecutors, they still gave the same unvarying testimony of the divine authority of the dispensation and the Book of Mormon; both relating circumstantially, on oath, in a Missouri court, faced and browbeaten by a Missouri mob, the fact of the exhibition of the plates to them according to their testimony in the Book of Mormon.

93. And Cowdery under the same circumstances, knowing that he was cast out and hated by his brethren as a traitor, who had joined their enemies and imperiled their lives, testified, on his solemn oath, that Joseph and himself did receive the Priesthood on two different occasions, by the voice of God, and the hands of Angels; relating circumstantially the time and manner of it; knowing well, when he did so, that the Missourians would turn against him more bitterly than his brethren had, and that the best hope which remained for him, was to flee secretly for his life.

94. Though most of the witnesses of the Book of Mormon were, one time and another, separated from the Church, not one of them ever drew back from his testimony, or departed from the faith; and notwithstanding the violent hatred engendered by internal discord among brethren, which grew up against some of them at the time of their separation, they have all lived down scandal and reproach, and by their irreproachable lives have established an unimpeachable reputation for integrity and truth, both among Saints and Gentiles.

95. The reputation of Joseph, as a money digger, and a peep stone Seer, originated in falsehood, and has been kept up for the purpose of ridiculing his calling to the Prophetic office. The truth about it is, that as a day labourer he was employed at wages to dig, not for enchanted treasures, but for money, which tradition said some Spaniards had buried in the bank of the Susquehanna River. (Gunnison's History of the Mormons, p. 92. Pratt's Ancient American Records.)

96. The various jokes about money digging, which from this fact passed between him and his early associates, were industriously gathered up by Philastus Hulburt, duly embellished and made a part of Howe's "History of Mormonism;" and the affidavits there accumulated, if they prove anything, prove only ignorance, superstition, and the most venial offences, of which the witnesses bring in themselves for the largest share, and leave the reader with the impression that if what they say of Smith is really true, he was rather guilty of an occasional practical joke on their superstition, than of any participation in it.

97. Nothing is more evident, notwithstanding the pains taken to conceal it, than that many of them believed Joseph had the plates, from which he professed to be translating; and one of the witnesses, Willard Chase, testifies that, notwithstanding Joseph's anxiety to make his possession of the plates a secret, as many as twelve men did get to see them, (Howe's History of Mormonism, p. 245.) And many of the witnesses who testify that he was not a man of truth, show, nevertheless, that they and others did credit him in matters which, to say the least of it, were a severe tax on one's credulity.

DAILY NORTHERN ISLANDER.

VOL. I

SAINT JAMES, LAKE MICHIGAN, MONDAY, MAY 5, 1856.

NO. 8.

THE DAILY ISLANDER.

COOPER & BRIDGESTER.

PRINTED AND PUBLISHED.

ST. JAMES.

Subscription prices: One year in advance, \$5.00; Six months, \$3.00; Three months, \$1.50. Single copies, 50 cents. The paper is delivered by mail, or by express, at the option of the subscriber.

Advertisements: One square, first insertion, 10 cents; second insertion, 5 cents; third and subsequent insertions, 3 cents. Long advertisements, by special arrangement.

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WANTS.

A bookbinder, who can do substantial work in all styles, from plain to rich, will find constant employment at this place. One lot of two thousand volumes, and several smaller ones, will be waiting and in a great hurry, at the opening of navigation. A gentleman of family, who would settle for a permanent business, would be preferred. Entire abstinence from intoxicating drinks, on all occasions, and unexceptionable morals, would be indispensable qualifications.

Three or four good boatbuilders, able to carry on a yard on their own account, would be pressed for more work than they could do.

Six or eight journeymen coopers would find constant employment at good prices.

A house, boat, sign and ornamental painter is greatly needed here.

Three or four "joint" printers, of unexceptionable habits, can have constant employment here, at book and newspaper printing.

Persons with a knowledge of quality of goods, and a taste for making a good article, keeping our customers satisfied.

A person with a knowledge of quality of goods, and a taste for making a good article, keeping our customers satisfied.

Who will want to rebuild

a gristmill? There is only one small one here, and that is much the same as none. Numerous handmills are in requisition, for want of other facilities.

If some man would set up a cedar pail and tub factory, he could sell his productions at his door faster than he could finish them.

A wooden dish mill would give profitable employment to several hands.

Two men, good workmen at chairs, would get more orders, accompanied with the cash, than they could fill.

One bedstead maker would be equally fortunate in locating here.

It is so difficult to get joiners, that several persons have been obliged to postpone building, from the impossibility of getting the work done.

A good brickmaker, who can make ready sales for several kilns of brick annually. Brick are now brought from Milwaukee here, and cost ten dollars per thousand. But we have as good claybanks as there are at Milwaukee, and the wood can be had for the chopping.

Three or four brick and stone masons and plasterers would find constant employment, at good prices.

A shoemaker, who can stock himself, and keep custom work for sale, would find the business excellent.

A tanner and currier, who wished to open an old-fashioned country tannery, on any capital, from two hundred to five thousand dollars, would find this a very desirable location.

A tailor would find constant employment, and prompt pay. If able to keep ready-made clothing he would find home sales for the work of a dozen hands.

Four or five persons, qualified to peddle merchandise, can make large profits on small investments. Each would require a boat, costing from \$30 to \$40, and \$50 to begin business on

would serve, though \$500 could be invested in such an enterprise. The business is remarkably adapted to invalids, who wish to recover their health.

Four or five persons who can speak Chippewa, Ottawa or Potawatomi, can earn at this office of most desirable openings.

At this time there is not a single vessel owned at this place, where the trade is sufficient to employ three or four. There are men here able and disposed to purchase or build, if they could get reliable and trustworthy sailors to take charge of them.

The Treaty of Paris—What is it Worth?

Although the peace which has been just concluded creates, for the moment, a general feeling of satisfaction, we are afraid that this sentiment will not be durable.

Who have been suffering from the war should rejoice at being relieved from its depressing influence; but those who are accustomed to regard political events rather in reference to their future consequences than to their present bearing, fail to see in the Paris treaty, the prospect of any permanent settlement of European differences.

The new treaty is in fact little more than a rebirth of the old political arrangements of Amiens and Tilsit. The leading parties to it have so framed it considered rather their own selfish views than the objects for which they professed to be contending. Turkey has in its provisions been regarded rather as the scape-goat of European dissension, than as the power which has been the cause of it. It is a peace which has been made for a people and a period, and not for the future.

The Allies have, for centuries, seen in the Turkish empire a barrier in their way, the "Janissary Power," and the cause of their own weakness. They are now to be placed in the position of Canada, Germany and the

Lezarde—the gates to the highways of eastern commerce, and important acquisition for maritime nations like England and France.

In addition to these stipulations, their guarantee of the rights of the Christian subjects of the Sultan will give them the opportunity of interfering at their pleasure in the internal administration of the Ottoman empire. The poor Turk has, in short, been so plucked and shorn by his friends and protectors that it is no wonder that he feels doubtful if they left him anything which he can legitimately call his own.

But the treaty, it is said, is likely to secure the peace of Europe, and remove many of the dangerous questions, which are constantly threatening to disturb it. It will do nothing of the sort.

The treaty of Amiens produced new boundaries she had acquired for herself, to guarantee the integrity of the Ottoman empire, and also the independence of Malta.

Were any of these conditions subsequently fulfilled? Not one. Of the innumerable stipulations of the treaty of Tilsit the same may be said. Dictated by the selfish views of the contracting parties, and having little or no reference to the general interests of humanity, they wanted the element of political vitality. Does the treaty of Paris, just concluded, differ in the elevation and breadth of its views from those instruments? We cannot see it, unless, indeed, it be in the greater selfishness and shortsightedness of the motives that have inspired it.

No more for the security to which the people of Europe appear to be so credulously attaching themselves. A brief interval of time will, we fear, convince them that it would have been better for their interests, if the treaty had never been made. It has, in fact, been too smoothly and cheaply perfected to be anything more than a mere gazing over of difficulties.

If we are correctly informed as to its conditions, it leaves the seeds of enmity and jealousy between the present governments of England and France—the same between Russia and Austria—the same between Turkey and the Allies. It has been brought about in hostility to Palmerston, by the personal and dynastic ideas of Napoleon, acting on Alexander's hatred to Austria and England.

The Czar can never forgive the former for the duplicity, and in the latter he sees only a bitter and relentless enemy. Louis Napoleon has got out of England all he wanted: the recognition of his dynasty; and now he does not care how soon the ties that united him to her are cast loose. His efforts to bring about peace on terms that would not be humiliating to the pride of his opponent, have gained the good will of Russia, and also of Austria, who could only foresee peril to herself in the longer continuance of the war.

The three Emperors will try to manage Europe without England, which, as a revolutionary country, with a free press and Parliament, will be completely isolated from this union of despotism, and thrown out of the support of the United States for moral support. One great power has, however, been ignored by the Conference and the Paris treaty—the terrible power of revolution. That power, though at present dormant, has as much strength as ever, and is, we believe, as rife in Turkey as it is in any of the European States.

The English free press and Russian Machiavellian diplomacy will soon stir up this slumbering element. The interests of either power may at any moment wither in the next dozen years let loose upon the European world the torrent of revolutionary violence. The treaty of Paris seems to have been framed to provide opportunities and appliances for such a result. We wish the despots of Europe joy of this precious offspring of their ingenuity. It promises to be as faithful of evil to them as was Jupiter's gift to Pandora. *N. Y. Herald.*

DAILY NORTHERN ISLANDER

A note from King Strang, enclosing the Circular of the Proprietors, informs us that, on the opening of navigation, the Northern Islander will be published Daily. Whatever may be said of their

cause, or creed, or otherwise, the Mormons evince a determined enterprise, and determination, and no portion of them more so, than King Strang and his followers of Beaver Island. *Detroit Tribune.*

THE DAILY ISLANDER

SAINT JAMES, LAKE SUPERIOR.

WEDNESDAY, MAY 5, 1856.

On the late trip down of the propeller Wisconsin she stopped at North-ey in Grand Traverse Bay. While there, it became known that Elder Isaac Prince was on board, and in fact, perceived by Deacon Dune, a determined man, John A. Capt. Hickey, of the Wisconsin, expresses the opinion that could they have got him ashore, they would have killed him.

In order to get him into their hands, Deacon Dune proposed to take process against him for debt, and arrest him notwithstanding arrests for debt are long since abolished. But the Capt. told the Deacon he would not allow so great an outrage, under pretence

An immense crowd, including Rev. Peter Dougherty, and Mrs. Dixon, with the tail of the mob made up of the dregs of the border, came aboard to hold a Lynch Law Court over him; but the Elder stood upon his defence so resolutely, they were obliged to hear him; and, in the end, between dread of his resolution, and a conviction of the justice of his cause, a majority fell off, many remarking that they knew nothing against the Mormons, and did not believe they were any worse than any body else. The half-dozen vile dogs who held on, when no longer backed by the crowd, did not feel competent to attack on Mormon, and slunk away.

REFLECTIONS. If such an outrage had been committed at Beaver Island, upon a man from Grand Traverse, the press from Maine to California, would raise a simultaneous howl.

If it was possible to make the Mormons as revengeful and de-

structive as their enemies accuse them, such outrages would soon do it.

No man in Grand Traverse would be benefited by the destruction of the Mormon settlements. We have many interests in common, and in regard to those interests related to our pride in the growth of this portion of the State, have often published favorable notices of Grand Traverse as a country for settlement. Will not the business men who have a real interest in that country, re-echo our call for settlement? They have no need to join the foolish squads of such men as Deacon Dune.

HARD TO BEAT

Mr. George Kilder, of this place, has cut, during the past winter, four hundred and fifty-seven cords of steam-burn wood, all hard wood but three and a half cords; seventy cords of this was cut in April and has realized by it \$51.25 per month, all in cash. If this has been beat by any one before a Buffalo and Chicago, send along.

TREES ARE NATURE'S GIFT

Trees are Nature's gift to the country, but their growth is not inhibited in dust and turmoil of town. They are gentle and beautiful reminders of the innocent pleasure of country life—hints of the purity of younger days when the anxious denizens of the great and wicked city were laid and lasses, and disposed with the glow of childhood beneath the spreading branches that overhung the old homestead, that shaded the quiet nook that tossed and waved on the hill side, throwing changing and fantastic shadows on the turf beneath. If for nothing else—for your children's sake, plant trees. Do not bring them up without a knowledge of what it is to have Nature in one of her most beautiful manifestations. Let not their young affections be crisped up by the bare brick walls of shadeless streets, along which the sun at noon day pours down his hottest beams. Plant trees, and let the things assist you while you do it. Let tiddling Jimmy help you while you prepare the bed in which it is to be placed; let Charley bring the water with which you moisten

the roots and nourish them in the quickening earth; let your old man hold up light to the workmen while you stand by the soil. Plant one for each child; this is Charles's, that Anna's, this is the younger's, Nelly's, and that at the end of the walk shall be Jim's. Think you they will not love them? Think you when you are dead and gone they will not make pilgrimages to that spot with their children and point out where you stood, that they will not repeat what you said; that they will not strive to express the living tear that the old place calls up? O, yes, you little child!

Plant trees for yourself. The walls inside your house are hung with landscapes in which trees are the principal feature. You insist that your friends admire them, and you declare that you love and appreciate them yourself. You point to the chimney of that house, the perfect one right there and the old-fashioned one beneath. But, to look in a city square, and a room where many painters and vulgar collectors have done their worst, they are all mean and tawdry compared with the living trees that the Great Master has caused to grow. That dumb coat you a landscape stunner, but you cannot or do not spare the space which, expended as we would wish, would give you a pleasure that the painting never can confer.

Plant trees for your neighbors. We fear that you are doing nothing to insure your remembrance in the long world that you cannot be a part of heaven. You have been lucky in trade; have amassed money in court; have become half-millionaire in real estate. Trees curbed fortunes. Storms toss their branches and sway their trunks; but the gentle breeze kisses their foliage to-morrow, and they give no sign of the trial they have passed. Not so your riches.

You have done little in the way of making the world more beautiful or happy. It is not too late to begin now—begin with the cheapest method; plant trees that will live when you have given up riches and come where they are of no use; but where a cultivated sense of the good and beautiful count more than all the gold of Ophir.

Plant trees if you will speculate for their money worth. Hide the decaying front of that tenement occupied by your poorer neighbor. Hide it with a cor-

existed from the earliest ages. (Gfn. iv.)

2. It is not, however, left to rest on presumption, or on doubtful conjecture. Its sanctity is a matter of direct positive testimony. Nor is it true, as many have said, that Polygamy is permitted in the Old Testament, but prohibited in the New. It is required by the Old, and not forbidden in the New Testament; and though the Book of Mormon 36:10 directs it in the case of the Nephites, (Jacob 1: 4, 6, 6.) The interdiction is expressly stated to be in consequence of general corruptions which prevented the well working of the institution, and not that it was itself noxious; and makes the express reservation that in a future day God will institute Polygamy anew, as the means of raising up a holy seed.

4. The whole course of the Law given by Moses, assumes the existence of Polygamy as a legal institution, and provides for the relative rights of the wives and their children forbidding diminishing the substance of one wife, when he takes another, (EX. xxi, 10,) or preferring the son of a favourite wife by giving him the double portion that pertains to the firstborn, when he is not firstborn, (Deut. xxi, 17.)

6. Jacob had four sons, *Gen. xlv. 18, xlvii. 26, xlviii. 13, 16*—*Ruben, Simeon, Levi, and Judah*. These sons, therefore, could conceivably, have been the *Law of Monogamy*, which prevails in most Christian countries. Leah alone was his lawful wife. Yet God regarded the sons of Rachel, Zupha and Bilhah as legitimate sons, and made them all Patriarchs, and heirs to Jacob's authority, in his favour with God. Joseph, Rachel's son, who, according to the Christian of modern days, was a bastard, God established as the firstborn and chief of the Patriarchs.

8. But there was a Law in the days of the Patriarch, reiterated by Moses and enforced in Israel in later ages, which required that when a man died, leaving a wife and no other male issue, his next brother should take the wife and raise up seed to the deceased brother. This requisition was upon him equally whether married or not. But if unmarried, it became necessary that he should marry a wife to raise up seed to him in order to preserving his brother's name, he should Marry a second wife. (Gen. xxxviii 7-10. Deut. xxi 5, 6. Ruth i, 2-10.)

10. If it is objected that this Law even with the four instances, the rule will not be changed thereby; for it is not in line with the peculiar nature of Law, as an *imperium*, the law of inhibition, with which it is, *congrua*, in line.

14. In the case of David, God appreciates Polygamy on a large scale in the most distinct and emphatic manner. David's four names to the Kingdom, his married Michael, the daughter of Saul, (2 Sam. xxi. 27, 28) Sam. iii. 13) Abigail, (2 Sam. ii. 26) Michal, (2 Sam. xxi. 42) and Ahinoam, (2 Sam. ii. 26) (2 Sam. iii. 28) (2 Sam. iii. 28).

16. In the face of such facts it is doing violence to the word of God to say that Polycarpus was only suffered. It is hardly possible that God should give any further evidence of His approval of it. And there is nothing in all the scriptures to make a different rule or to alter the force of the argument in favour of this. The clear intention is to approve of it.

18. The limitation that a Bishop shall be the husband of one wife (1 Tim. iii, 2) has been frequently offered as evidence that God disapproved of Polygamy. This is absurd. There is no proof that he should be the husband of one wife. It is not that he should be the husband of one wife, but that he should be the husband of one.

19. But if we were to go on to the language as to forbidding a Bishop having more than one wife, the limitation of it interpreted to Bishops would clearly imply that other men

20. Indeed, such seems to be the understanding of this to be the most enlightened of those Christians who understand that it limits a Bishop to one wife. For the Christian Missionaries who have instituted Christianity among the Pagans of India, receive members into their Churches who have more than one living wife, and allow them to continue

22. And it is worthy of observation that Polygamy was nowhere abolished upon the authority of the divine Law, but either by Canon or by Statute. Indeed it was not really abolished at all. Legitimate marriages of the Clergy were abolished, but they were allowed to keep unmarried females as concubines, thus, who had them.

...generally use the privilege of taking one or more persons to whom they are not married strictly according to law.

self to a very few cases, because most men find marriage. But as in all settled communities a considerable number more of women than men desire to marry, there is always

29. Many of the most serious problems facing modern man have died out or are dying out.

34. That means is Polynesian people will share the human race by making it possible for every African, and a capable of bearing healthy, intelligent children, and a good natural intelligent that do not have any disease or lack

32. Polygamy elevates man, by preventing him from being in a well doing, a higher reward for a faithful and virtuous in a more numerous posterity to perpetuate his name, and to inherit his honours, and virtuous, and intellectual society as it reward only of a well regulated life, and the devotion of superior intellect to the public service. It elevates woman, by placing her in a more numerous posterity to perpetuate her name, and to inherit her honours, and virtuous, and intellectual society as it reward only of a well regulated life, and the devotion of superior intellect to the public service. It elevates woman, by placing her in a more numerous posterity to perpetuate her name, and to inherit her honours, and virtuous, and intellectual society as it reward only of a well regulated life, and the devotion of superior intellect to the public service.

33. Under the Law of Monogamy, it is evident that men and women are made with trifling regard to fitness. Women can have next to no choice. But men have little inducement to discriminate, and less to see to the proper ordering of the household, so as to make good wives of untalented beings. If a woman, otherwise respectable, is petulant and self-willed, she is apt to be a bad wife, and a bad wife is a bad mother.

34. Such a one, believing that a multitude of children wear a crown of glory to an old man, and looking to the reward of a long and virtuous life, in a numerous posterity, is established in the affections of the people he served, and is not in the necessity of caring for himself, and in all his house, to attainments which would render such a reward impossible.

36. It is only men who seek sexual companionship, and children in this case injured to life after the wife was willing to consent to the same in the event of an accident, and the government of Great Britain, and the United States, to this effect, and some other countries.

The fact that Professor ...
... ..

last issue of no order

DAILY NORTHERN ISLANDER.

VOL. I.

SAINT JAMES, LAKE MICHIGAN, FRIDAY, JUNE 20, 1856.

NO. 33.

THE DAILY ISLANDER. COOPER & CHIDESTER.

PRINTERS AND PUBLISHERS.

TERMS:

THE DAILY ISLANDER will be furnished to subscribers six times a week from the opening to the close of navigation, and once a week from the close of navigation till the opening, at six dollars a year.

Those subscribing for less than a year, will be charged, during the season of navigation, at the rate of two dollars a quarter.

THE WEEKLY ISLANDER will be furnished to subscribers once a week from the opening till the close of navigation, and once a month from the close till the opening, at two dollars a year.

TERMS OF ADVERTISING.

Advertisements will appear in the Daily Islander at the following rates:

8 lines, 1 year,	\$8 00
" " 1 quarter,	2 50
" " a less period, first insertion,	50
" " every subsequent insertion,	25
Advertisements in the directory, on the first page, 1 year,	3 00
" " 1 quarter,	1 00

Advertisements in the Weekly one dollar per square for three insertions, and twenty-five cents for every subsequent insertion.

Notices of births, marriages and deaths, in both papers, 25 cents.

All other notices inserted once at 10 cents a line.

MURDEROUS ASSAULT.

On Monday last the U. S. steamer Michigan entered this harbour at about 1 o'clock, P. M., and was visited by the inhabitants promiscuously during the afternoon.

At about 7 o'clock Capt. McBlair sent a messenger (San Barnard, the Pilot) to Mr. Strang, requesting him to visit him on board. Mr. Strang immediately accompanied the messenger, and just as they were stepping on the bridge leading to the pier in front of F. Johnson & Co.'s store, two assassins approached in the rear, unobserved by either of them, and fired upon Mr. Strang with pistols. The first shot took effect upon the left side of the head, entering a little back of the top of the ear, and rebounding, passed out near the top of the head.

This shot, fired from a horse pistol, brought him down, and he fell on the left side, so that he saw the assassins as they fired the second and third shots from a revolver; both taking effect upon his person, one just below the temple, on the right side of the face, and lodged in the cheek

bone; the other on the left side of the spine, near the tenth rib, followed the rib about two inches and a half and lodged.

Mr. Strang recognized in the persons of the assassins Thomas Bedford and Alexander Wentworth. Wentworth had a revolver, and Bedford a horse pistol, with which he struck him over the head and face, while lying on the ground. The assassins immediately fled on board the U. S. steamer, with pistols in hand, claiming her protection.

The assault was committed in view of several of the officers and crew from the deck of the steamer, also Dr. H. D. McCulloch, Franklin Johnson, and others, and no effort made to stop it. Mr. Strang was taken up by a few friends, and some of the officers of the boat, and carried to the house of Messrs. Prindles, where the surgeon of the steamer made an examination of his wounds, and declared recovery hopeless.

Process was taken out for the apprehension of the assassins, and the Sheriff of the county called on Capt. McBlair for their delivery. The Capt. refused to give them up, saying that he would take them to Mackinac, and deliver them into the hands of the civil authorities of the State there.

The steamer left the next day, carrying off all the persons supposed to be complicated in the affair, thus affording military protection to murderers, and overthrowing the sovereignty of civil law.

Hopes are entertained of Mr. Strang's recovery.

Our exchanges, especially those of the Republican stamp, are filled with accounts of the atrocities committed in Kansas, under the pretence of enforcing the

laws of the Missouri invaders. Kansas is effectually overrun, if not conquered, and but for the fact that the Mormons, when in Missouri, were served the same way, and for precisely the same reasons, and the invaders justified by the publick, north as well as south, we should expect the rising indignation of the free States to drive out the invaders. As it is, we presume in three or four years the robberies, murders and banishments will be forgotten by those northern communities, now so much excited on the subject. If the doctrine of popular sovereignty had been allowed unrestrained force in Kansas, those who now oppose it in the north, would have justified it. In the end it will become the bulwark of freedom; not of slavery.

We learn by a letter from an old, tried, unwavering Democrat, that at the caucus in Mackinac last May, to send delegates to the State convention, Wendell made a rally to send himself as delegate, by circulating a call for a general rally to devise means to expel the Mormons. This would do for a Know Nothing. A pretty Democrat Wendell is.

In consequence of the laying up of Mr. Strang with his wounds, and the disarrangement of affairs growing out of the occurrence, the Daily Islander will be suspended.

A Fair Start.—The list of contributors to make Kansas a free State stands as follows:

Z. Chandler, \$10,000, Eber B. Ward, \$10,000, S. S. Barnard, \$1,000, Charles Merrill, \$1,000, Shubael Conant, \$1,000.

Twenty-five thousand dollars is not a bad start for one day in a one horse city like Detroit. We want to hear from Chicago. —*Detroit Advertiser.*

WISCONSIN AND MICHIGAN LAND GRANT.

The Wisconsin Railroad Land Grant, just made by Congress, is to aid in the construction of a railroad from Fond du Lac, on Lake Winnebago, northerly to the State line of Michigan, 155 miles; and also from Madison or Columbus, via Portage city, to the St. Croix River or Lakes, between townships 25 and 31, (near St. Paul, Minnesota,) about 250 miles; thence easterly to Barfield, on Lake Superior, about 60 miles. The grant to Michigan is for a road from Little Noquet Bay, on Lake Michigan, to Marquette, on Lake Superior; thence to Ontonagon; also from Ontonagon and Marquette southerly, to the State line of Wisconsin.—*Plain Dealer.*

There is also a grant to Michigan for railroads in the Lower Peninsula, providing for two roads from the existing railroads north to the Straits, and northwest to Lake Michigan.

INTERESTING FROM UTAH— MOVEMENT FOR THE FORM- ATION OF THE STATE OF DESERET.

St. Louis, Tuesday,

May 27, 1856.

The Salt Lake mail has arrived here bringing dates to the 26th of March.

A convention for forming a State Constitution met at the Council House on the 17th of March, and organized by the election of the Hon. J. M. Grant, President.

Committees were appointed to draft a constitution. They had a conference on the 24th, and unanimously reported a Constitution for the State of Deseret. Chief Justice Kinney dissented from the report, but only on one point, viz: that he preferred to have the Judges elected by the people rather than by the General Assembly.

The Republican to-day publishes the Constitution of the State of Deseret, recently formed and ratified by the people in gen-

eral Convention at Salt Lake City April 6. It is exceedingly brief and plain, and says nothing about Slavery. It announces the free toleration of all religions, and does not refer to polygamy.

A memorial was adopted asking admission into the Union, and Geo. Smith and John Taylor were appointed Delegates to present it to Congress.

"Away with all timidity of language. In these pages I will open my heart even to its inmost folds. The decorous scruples of timorous writers will not suffer them to lay bare the soul in public. But the heart swelling with bitterness in manlier bosoms will throw off such vain coverings with an unblushing sincerity far more chaste in reality than the mock reserve of conventional modesty. If the Laocoon writhing in marble with the serpent's folds were not naked, who would see his tortures? When the heart breaks, will not the vein burst?

"In spite of deceitful appearances, my life is not an enviable one; I will say more, it is ended. I no longer live, I survive. Of all the different characters which, in a certain extent, made up my being—the man of feeling, the poet, the orator, the man of action—the man of letters alone remains. Nor is the man of letters happy; my years do not weigh upon me yet, but they must be taken into account, and heavier far than my years I feel the weight of my heart. The former, like the phantoms of Macbeth, stretch their hands over my shoulders and point—not to the crowns—but to a grave. Would to God I were stretched in it already.

"Nothing smiles upon me in the past, nor in the future; I am growing old without posterity in my empty home, surrounded by the graves of those I have loved. I cannot cross my threshold without tripping against one of those stumbling blocks of our love or our hopes. There they are, like so many bleeding fibres torn from my still living heart and buried before my eyes, while that heart beats in my bosom like a forgotten time-piece in a forsaken home, which continues to strike in solitude hours that no one reckons."

LAMARTINE.

And yet were he to marry another wife capable of giving him a living posterity, and thus restore to life the greatest statesman and writer which France

has produced in a century; the man who redeemed him from anarchy and degradation; he would be a felon, and find a home in dungeons. Every noble heart is a Laocoon, and the infamous laws of a barbarous age are the serpents that crush them.

CONFERENCES.

The General Conference of the Church of Jesus Christ of Latter Day Saints will be held at Saint James, commencing Sabbath the 5th July next. The 8th solemn sacrifices will be offered as thankofferings to God for giving us the Kingdom, and the praise to God will be rendered in musick and dancing.

A special Conference will be held at Holy Island, Lake Mormon, Sabbath, the 12th July.

COMMERCIAL.

REVIEW OF THE MARKET.

June 19th.

FLOUR.—Flour is much higher here than the markets in other places justify. Superfine, of indifferent brand, including remnants not like to keep through the hot weather, sell from boats at \$6, and retail at \$6.50 to \$7.00. Good brands \$7, to 7.50, and retail at 50 cts. to \$1.00 advance.

MEAL.—The trade keep an indifferent supply, at \$1.75 per cwt.

WHEAT.—No wheat remains on the market.

CORN.—There is little inquiry for corn, and next to none for sale. It rates at 75 cts.

OATS.—There is a small demand for oats yet, for late sowing.

BUCKWHEAT is in request for seed at \$1.00.

BEANS.—Good beans are rather scarce, at \$2.00 to \$2.50, and in request.

POTATOES are usually sold at 50 cts., but on the farms many have changed hands at 38 cts., and dealers retail them at 63 cts. They are abundant, and of an excellent quality.

PORK.—Pork sells at \$18 per bbl., and 11 cts. per pound.

LARD.—Lard is nominal at 14 cts., and little on the market.

BUTTER.—New butter is getting plenty. No regular price is established. It sells variously, from 13 to 19 cts.

WOOD.—Steamboat wood, near the wharves, sells at \$1.75 to \$2.00, and the quantity is larger than any past season, and of excellent quality. Down till this time the price has been \$2.25 for the best quality of seasoned beech and maple steamboat wood. The sales at Galilee have amounted to more than 50 cords a day, and a very large force is kept in employ to keep up the supply. But the sales at this place have been less for the four wharves than for the single one at Galilee. Some slight tendency has been shown to give way a little in the price, in order to improve the trade. But as the price of labour will not justify getting wood at diminished prices, the effect of a reduction of prices would be merely to send the choppers to other business, and confine the sales to the stock on hand. Quality and quantity considered, there is no place in this part of the Lakes which can compete with Big Beaver Island in the wood business.

FISH.—The fish wintered here have nearly all found a market, at satisfactory prices. Very little have come in of the spring fish-

ing, except of the inferior sort, such as herring and suckers. The gilling of white fish is begun, but not far enough advanced to determine the character of the season.

SHINGLES.—The supply on hand is very small, and the demand for home consumption large. Nominally good shingles are worth \$2.50 per m., but they cannot be had to supply the home trade at that price.

STAVES.—There is not a stock of staves for one tenth the summer wants. Within six weeks after fishing commences barrels will be made of what is now growing timber, and they are likely to be difficult to obtain at that. Many have depended on a supply from Lake Mormon, but are all destined to disappointment. There is not a stave there for sale, and but an indifferent supply for the three shops at that place. Timber suitable for staves is very scarce there.

HOOPS.—Hoops are very scarce. If the shops were all in operation there would hardly be a supply for a week, and very few are coming forward.

COOPERAGE.—The cooper shops have been generally closed through the winter, and there is little cooperage on hand, and a great deficit in workmen and stocks. If the seine fishing should open well, a few days would realize a scarcity. Half barrels will be in demand much faster than they can be made here. They now sell at 60 cts., but are likely to go up to 63 very early in the season. The deficit will be supplied from Green Bay and Saint Clair.

SAVED LUMBER.—The supply of boards, plank and scantling is next to none. The buildings already projected, will require importation. At the steam mill a very little has been made, but spring does not find 10 m. for sale. The mill on Big River is sawing a little every day, but all is ordered much faster than it can be cut. There is a prospect of low water all the spring, and very little sawing.

HORSES.—Team horses are in request, at \$125, to \$150, a head. Mules at \$100 to \$125.

CATTLE.—Working oxen rate at \$100, to \$150 a pair, and are in demand. Cows \$38 to \$45, and not likely to fall.

WANT OF LABOURERS.—Labour is in greater demand than we have ever seen it. Wages have continually advanced, but with the advance comes no relief. It is next to impossible to hire men at any price. Possibly a half dozen persons may be seen lounging around, complaining of want of employ. At the same time a score of employers are offering unusually high wages for any number of labourers, and unable to get them. The work is not severe. Workmen are so much in demand that they generally have very much their own way.

Fishermen, of good habits, will be able to engage at \$25 per month, for the season, and raw hands \$16 to \$20, and found. Wood choppers, by the cord, will clear still higher wages. Prices range from 75 cents to \$1.13 per cord. Farmers find the difficulty of hiring so great that they will generally let their land on shares. Industrious men, who understand making staves, shingles and hoops, can probably realize \$1.50 per day, while present rates continue.

RETAIL PRICE CURRENT.

Labour, common per day, \$1.00 @ \$1.25
Mechanicks, 1.50 @ 2.00
Cutting wood per cord, .75 @ 1.00
Hauling " " 1.00 @ 1.13

Teaming per day,	2 50 @ 3 00
Fish barrels,	69
" halves,	60
Hour wages,	28 @ 30
Staves, per m.	6 50
Hoops per m.,	6 00 @ 7 00
" from below,	4 50 @ 5 00
Gilling twine,	87 @ 1 00
Seaming twine,	40 @ 44
Cordeau, manilla,	25
" cotton,	25 @ 31
Pitch per lb.,	07 @ 10
Oakum "	12 @ 14
Cut nails,	07 @ 09
Wrought,	13
Iron,	07 @ 08
Steel, best,	25
Shingles per m.,	2 50
Boards, hemlock,	14 00
" pine,	14 00 28 00
Calico,	08 @ 12 1/2
Alpaca,	37 @ 50
Delain,	18 @ 25
Gingham,	12 1/2 @ 25
Kentucky jeans,	25 @ 50
Cassimere,	63 @ 1 00
Fine blanket cloth,	2 50 @ 4 00
Muslin,	08 @ 11
Denims,	10 @ 12 1/2
Drilling,	12 1/2 @ 14
Fish, white, per lb.,	03 1/2
" " fresh,	02 1/2
Trout, " fresh,	03
Herring, per bbl.,	5 00
Suckers,	4 50
Potatoes, per bush,	62
Pork, per lb.,	11
Beef,	09 @ 10
Meal, per hundred,	2 75
Tea, per lb.,	50 @ 1 00
Coffee,	13 @ 18
Allspice,	12 1/2
Pepper,	18
Starch,	15 @ 16
Tobacco,	31 @ 44
Molasses, per gal.,	75 @ 1 00
Sugar, muscovado, per lb.,	12 1/2
Maple, buying,	06 @ 08
" selling,	08 @ 10
Flour, per lb.,	05
" per bbl.,	6 50
Rice, per lb.,	09 @ 10
Ginger,	16
White fish, per bbl., buying,	7 50
Trout, " "	6 50
Lard, per lb.,	14 @ 19
Butter,	13 @ 19
Eggs, per doz.,	12 1/2
Crackers,	12 1/2
Men's stoga boots,	3 50 @ 3 75
Fine,	4 50 @ 4 75
Men's shoes, coarse,	1 50 @ 1 75
Fine,	2 00 @ 2 25
Ladies' shoes,	1 50 @ 1 75
Bleached muslin,	12 1/2 @ 14
Flannel,	12 1/2

"AMERICANS SHALL RULE AMERICA."

NATIONAL SERIES, No's 1 & 2.

Was issued about the 15th of March, and consists of accurate portraits of EX-PRESIDENT MILLARD FILLMORE, AND THE HON. ANDREW JACKSON DONELSON, Nominees for President and Vice President of the American Party. The portraits are of the largest Cabinet size, and executed in the utmost perfection of the Lithographic art, and printed on superfine Plate Paper, suitable for the Parlor or Library.

Price \$2 per pair; India Paper Proofs, \$5. Usual discount to the trade. Those wishing early supplies should address

R. J. COMPTON, Publisher, &c.,
29 Main-St., Buffalo, N. Y.

P. S.—Editors giving the above six insertions, will be entitled to a set of the above. Those giving it 10 insertions will be entitled to a set of India Proof Impressions, (by sending paper containing the notice, marked, to my address.)

R. J. C.

LOST YAWLS.

I have a vessel's yawl, which came ashore on Garden Island, now in good repair, which the owner can have by paying for saving it, and for this notice.

Also a steamboat's yawl, which I picked up and repaired, which the owner can have by paying the reasonable charges.

JOHN KINWABINKISHA.
Garden Island, May 7th, '56. 12tf.

GREAT CHANCE TO MAKE MONEY.

Agents wanted in every county in the United States to sell by subscription "BROTHER MASON, THE CIRCUIT RIDER, OR TEN YEARS A METHODIST PREACHER." This great work abounds in startling amusing, and instructive pictures of itinerant life—not such as float on the surface, and are common to every one that looks, but such as are found at the bottom of the stream, and only seen by the closest observer. It shows forth the philosophy of its workings and the opinion of thinking men in a very clear and striking manner; and especially does it show with what power the system bears upon its immediate subjects, whether for good or evil, the reader must judge. It is a book that will do great good, and will interest, instruct and delight all who read it. It contains over 320 large 12 mo. pages, seven magnificent illustrations by one of the best artists in the United States, bound in beautifully embossed muslin, gilt back. Retail price, \$1. A single copy will be mailed to any part of the United States, post paid, on receipt of the retail price, in cash, or stamps.

A full catalogue of my books, with terms to agents, will be mailed on application.—For sample copies, &c., address H. M. RULISON, Queen City Publishing House, 115 Main-st., Cincinnati, Ohio, or DU-AGE RULISON, 32 South Third-st., Philadelphia.

Editors of newspapers or periodicals throughout the United States, giving the above advertisement, including this notice, two or more insertions, and sending copies containing the same, shall have a copy of this book mailed to their address, prepaid.

BUFFALO AND GREEN BAY, VIA BEAVER ISLAND.

The staunch and commodious Steamer Michigan, Capt. Stewart, will make regular trips from Buffalo to Green Bay, stopping at Saint James and Galilee, on Beaver Island, during the ensuing season, carrying the United States mails, and is not to be excelled in accommodations for passengers and freighting.

Saint James, May 11, '56. 13tf.

TO WOODMEN.

Any quantity of wood, which can possibly be brought forward, can be put on the Old Point wharf, at 12½ cts. per cord wharfage and commission on sale. The cash will be paid over the moment the wood is sold. Emigrants landing at the Point will pass with their effects free of charge.

Saint James, March 10, '56. 1tf.

J. M. Wait has just received a large assortment of Dry Goods, Groceries, Provisions, Hardware, Crockery, and Fishing Tackle; also a great variety of Ready Made Clothing, Boots and Shoes, Yankee Notions, Hats, Caps, &c., which he offers for sale on the cheapest terms, for cash or ready pay.

Saint James, May 19, 1856. 19tf.

COOPERAGE.

O. P. Briggs carries on the coopering business at the old North-West Establishment, where he is always prepared to serve his customers on the most liberal terms.

He has a large stock of half barrels for fish-packing on hand, and will continue the manufacture with dispatch.

Special orders filled promptly.
Saint James, May 4th, 1856. 18tf.

THE OLD SOUTH PIER.

This splendid wooding wharf has been greatly extended during the past winter, and is stocked with the largest and best stock of steamboat wood ever offered along the Lakes, which I offer to Steamboats at the lowest price of the trade on Beaver Island.

M. M. ALDRICH.
Troy, May 1st, 1856. 7tf.

MILWAUKEE SHIP YARD AND SECTIONAL DOCK.

I AM now ready to contract and build Steamers and Propellers, Vessels or other craft of any size or class desired. Also to dock and repair vessels not over three hundred tons, with promptness and despatch. The patronage of vessel owners and others is respectfully solicited.

S. ALEXANDER, Proprietor.
JOHN W. CAPES, Agent and Sup. of Building repairs.
Milwaukee, May 24, '56.

C. E. & L. BRESLER, DEALERS AND SHIPPERS IN FURS, WOOL AND SHEEPSKINS, DETROIT, MICHIGAN.

Cash advances made on consignment.

J. M. Wait, Saint James, purchases for this house, and pays cash at all times.
Saint James, Mich., April 28, '56. 2tf.

M. M. Aldrich is in trade at his old stand, ready to serve his customers, on his usual accommodating terms.

A splendid assortment of dry goods, shelf goods, &c., and a large stock of salt for fish packing, are expected on the first boats from below.

Wood and fish purchased at all times, and the highest price paid.
Troy, May 1st, 1856. 7tf.

BOOKS FOR SALE.

The following publications are constantly for sale at this office, and will be sent by mail, free of postage, on receipt of the prices herein named:

The "Prophetick Discussion," being a full examination of the evidences of the Prophetick callings of Brigham Young and James J. Strang. 44 pages. Quarto. Price, 20 cents.

The "New Dispensation," eight letters, by Oliver Cowdery. Quarto. Price, 20 cents.

The "Diamond, or Law of Prophetick Succession," 20 pages. 8 vo. Price 5 cents.

We shall issue in May next "Sacred Hymns," a small volume, selected for the use of the Latter Day Saints. 172 pages. Price, in fine morocco binding, 50 cents.

This is printed, folded and ready for the binder.

Also, the "Law of the Lord," being a translation from the Egyptian of the Law given to Moses in Sinai, with numerous and valuable notes. 320 to 350 pages. 8 vo. Price, in calf, \$2.00.

OLD POINT WHARF.

The proprietors will be prepared to do a small business in the best quality of steamboat wood, at this popular landing place, during the coming season of navigation. We have forty feet water at the front of this wharf, and therefore are free from the annoyance of getting aground.

Saint James, March 10, '56. 1tf.

FOR THE MORMON ISLANDS.

LADY OF THE LAKE.

This staunch and favourite Propeller will be on the old route from Ogdenburgh to Chicago during the ensuing season, stopping regularly every trip at Saint James, Beaver Island.

The Lady is fitted up in excellent style for the accommodation of passengers, and in charge of her experienced and gentlemanly commander, Capt. Rossman, is prepared to do the passenger and freighting business to and from the Islands in the most satisfactory manner.

Saint James, May 9th, '56. 13tf.

STEAMBOAT WOOD.

B. G. Wright, at Galilee, will be prepared to open trade in the spring with 3,000 cords best body wood, beech and maple, on wharf and beach, and facilities of bringing forward at the rate of 30 cords per day during the season.

This wharf is greatly extended, and in the best possible condition for the accommodation of boats.

Galilee, March 8, '56. 1tf.

CHEAPER THAN THE CHEAPEST.

J. M. Wait has returned from his mission, and will be found at his old stand, ready to serve his customers, as usual.

By the first steamers from below he will be in receipt of an extensive assortment of spring and summer goods, in his usual variety.

He will have the largest and best assortment of ready made clothing ever offered in the fishing regions.

MORE GOODS EXPECTED.

In consequence of the great increase of his business, he has sent an associate to New York to select a still larger assortment of goods, which will be received here as soon as they can come through the Erie Canal.

Cash paid for fish and furs.
Saint James, May 1st, 1856. 7tf.

TO CHOPPERS.

I wish to employ five or six hands for the season to chop green pine and cedar wood at Old Point and near my house, at fifty cents per cord. JAMES J. STRANG.
Saint James, May 27, 1856. 24tf.

HARVIE'S HOTEL, BY JAMES HARVIE,

Situated on the corner of Randolph and Atwater street,
Opposite Detroit and Milwaukee R. R. Depot,
Detroit, Michigan.

GOOD BOOKS BY MAIL.

PUBLISHED BY

FOWLERS AND WELLS,
308, BROADWAY, NEW YORK.

In order to accommodate "The People," residing in all parts of the United States, the undersigned publishers will forward by return of the first mail, any book named in the following list. The postage will be pre-paid by them, at the New York office. By this arrangement of pre-paying postage in advance, fifty per cent will be saved to the purchaser. All letters containing orders should be post-paid, and directed as follows:

FOWLERS & WELLS,
308, Broadway, New York.

DEFENCE OF PHRENOLOGY.—Containing an Essay on the nature and value of phrenological evidences. also an able Vindication of phrenology. By Boardman. Price 87 cents.

DOMESTIC LIFE.—Thoughts on its concord and discord, with valuable hints and suggestions. By N. Snizer. Price 16 cents.

EDUCATION. ITS ELEMENTARY principles founded on the nature of man. By J. G. Spurzheim, with an appendix, and containing a description of the Temperaments, and an analysis of the phrenological faculties. Price 87 cents. We regard this volume as one of the most important that has been offered to the public for many years.—[Boston Medical and Surgical Journal.

Lectures on Phrenology.—By George Combe, with notes, an Essay on the phrenological mode of investigation, an historical sketch, by Dr. Boardman. Illustrated. Price, 21 cents.

Marriage: its History and Philosophy.—A phrenological and physiological exposition of the functions and qualifications necessary for happy marriages. Illustrated. Price, 75 cents.

Memory and Intellectual Improvement.—applied to the selection of congenial companions for life; including directions to the married for living together affectionately and happily. Price, 30 cents.

Phrenology proved, Illustrated and applied, accompanied by a chart, embracing an analysis of the primary mental powers in their various degrees of developments, the phenomena produced by their combined activity, and the location of the phrenological organs: together with a view of the moral theological bearing of the science. Price, \$1.25.

Woman in all Ages and Nations: an authentic history, from all the earliest ages. Paper, 62 cents; muslin, 87 cents.

Hydropathic family Physician: a ready prescriber and hygienic adviser, with reference to the nature, causes, prevention and treatment of diseases, accidents and casualties of every kind; with a glossary, table of contents, and index; illustrated with three hundred engravings. By Joel Shew, M. D., one large volume of 820 pages, substantially bound. Price, pre-paid by mail, \$2.50.

Hydrophthis Encyclopedia: a system of hydropathy and hygiene; containing outlines of anatomy, physiology of the human body, hygiene agencies, and the preservation of health, and hydropathic cookery; theory and practice of water-treatment; special pathology, and hydrotherapeutics, including the nature, cause, symptoms, and treatment of all known diseases: application of hydropathy to midwifery and nursery, designed as a guide to families and students, and text-book for physicians. By Dr. T. Trall, M. D. Illustrated with upwards of three hundred engravings and colored plates; substantially bound. Price, pre-paid, by mail, \$3.00. This is the most comprehensive and popular work yet published on the subject of hydropathy. Of all the publications which have attained such a wide popularity, as issued by Fowlers & Wells, perhaps none are more adapted to general utility than this rich, comprehensive, and well arranged Encyclopedia.—[N. Y. Tribune.

Practice of Water-cure. Containing a detailed account of the various processes used in the water-treatment, etc. Price, 30 cents.

Philosophy of Water-cure: A Development of the true principles of health and longevity. By Babirnie. Price, 30 cents. New Hydropathic Cook Book. By Dr. T. Trall, M. D.; a system of cookery on hydropathic principles, containing an exposition of the true relation of all alimentary substances to health, with receipts for preparing all appropriate dishes for hydropathic establishments, vegetarian boarding houses, private families, &c., &c. It is the cook's complete guide for all who "eat to live." Paper, 62 cents; muslin, 87 cents.

Science of Swimming. With instructions to learners; illustrated; 15 cents.

Water Cure in America. Over three hundred cases of various diseases treated with water: with cases of domestic practice. Price, \$1.25.

Water Cure applied to every known Disease; a new theory; a complete demonstration of the hydropathic system of curing diseases; showing also the fallacy of the allopathic method; and its utter inability to effect a permanent cure. With appendix containing the Hydropathic diet, and rules for bathing. Price 87 cents.

Water Cure Manual: a popular work embracing descriptions of the various modes of bathing, hygienic and curative effect of air, exercise, clothing, occupation, diet water-drinking, etc., together with descriptions of diseases and the hydropathic remedies. By Dr. Shew. Price 87 cents. Water Cure Almanac. Illustrated, 6 cents.

Combe's Physiology, applied to the preservation of health, and to the improvement of physical and mental education. With notes by O. S. Fowler. Price 87 cents.

Chronic Diseases: especially the nervous diseases of women. From the German. Price, 30 cents.

Food and Diet: with observations on the dietetic regimen suited to disordered states, of the digestive organs; and an account of the dietaries of some of the principal Metropolitan and other establishments for paupers, lunatics, criminal, children, the sick, etc., By Periera. Price, \$1.25.

Theory of Population: deduced from the general law of animal fertility. Introduced by Dr. Trall. Price 15 cents.

Either of these works may be ordered and received by return of the first mail, postage pre-paid by the publishers. Please enclose the amount in bank notes or postage stamps, and address all orders pre-paid, to Fowlers & Wells,
308 Broadway, New York.

N. B.—Name your Post Office, County and State.

WANTS.

A bookbinder, who can do substantial work, in all styles, from plain to rich, will find constant employment at this place. One job of two thousand volumes, and several smaller ones, will be waiting and in a great hurry, at the opening of navigation. A gentleman of family, who would settle for a permanent business, would be preferred. Entire abstinence from intoxicating drinks, on all occasions, and unexceptionable morals, would be indispensable qualifications.

Three or four good boatbuilders, able to carry on a yard on their own account, would be pressed for more work than they could do.

Six or eight journeymen coopers would find constant employ, at good prices.

A house, boat, sign and ornamental painter is greatly needed here.

Three or four "jour" printers, of unexceptionable habits, can have constant employment here, at book and news work, the coming summer.

There is such a lack of qualified school teachers here as to make it really difficult keeping our schools in operation.

A baker and provisioner would find this place a most eligible location.

Who will come here and build a gristmill? There is only one small one here, and that is much the same as none. Numerous handmills are in requisition, for want of other facilities.

If some man would set up a cedar pail and tub factory, he could sell his productions at his door faster than he could finish them.

A wooden dish mill would give profitable employ to several hands.

Two men, good workmen at chairs, would get more orders, accompanied with the cash, than they could fill.

One bedstead maker would be equally fortunate in locating here.

It is so difficult to get joiners, that several persons have been obliged to postpone building, from the impossibility of getting the work done.

A good brickmaker could find ready sales for several kilns of brick annually. Brick are now brought from Milwaukee here, and cost ten dollars per thousand. — But we have as good claybanks as there are at Milwaukee, and

the wood can be had for the chopping.

Three or four brick and stone masons and plasterers would find constant employment, at good prices.

A shoemaker, who can stock himself, and keep custom work for sale, would find the business excellent.

A tanner and currier, who wished to open an old fashioned country tannery, on any capital, from two hundred to five thousand dollars, would find this a very desirable location.

A tailor would find constant employment, and prompt pay. If able to keep ready made clothing he would find home sales for the work of a dozen hands.

Four or five persons qualified to peddle merchandise, can make large profits on small investments. Each would require a boat, costing from \$30 to \$100, and \$50 to begin business on would serve, though \$500 could be invested in such an enterprise. The business is remarkably adapted to invalids, who wish to recover their health.

Four or five persons who can speak Chippewa, Ottawa or Potawatamie, can learn at this office of most desirable openings.

At this time there is not a single vessel owned at this place where the trade is sufficient to employ three or four. There are men here able and disposed to purchase or build, if they could get reliable and trustworthy sailors to take charge of them.

A Daguerreotypist, who can do good work, and is satisfied with the usual prices, would find this a desirable location. One has tried it, who rarely made a good picture, commonly an indifferent, and frequently a very bad one, and charged double prices, and yet did a prosperous business, till by intemperance and neglect of the proprieties of life destroyed his prospects. One who drinks intoxicating liquors, need not undertake it. Any one who wishes to undertake the business, should be here ready to work by the first of July, as the influx of strangers at the Conferences make that the cream of the season.

NOT WANTED.

The newspapers have been proclaiming for six years past that the people of these Islands are a set of blacklegs, pirates and robbers. In consequence, every now and then some old scamp, grown gray in iniquity, comes

along offering credentials of bad character, and asking fellowship with us. We have no use for such, and don't want them. We beg the publick not to suspect us of offering this as evidence of our own general good character. We are quite indifferent whether they attribute it to our honesty, or a desire to monopolize all the roguery to those already here.

No man who uses intoxicating liquors need consider himself invited, whatever good qualities he may have. We have had trouble enough with such, and don't wish to try another.

We do not wish to invite in men whose intention is to make a fortune, and leave. Of course all can come and go as they like, but we are seeking permanent settlers, who will invest their profits in the development of the resources of this country.

No one need come who imagines for a single moment that the Mormons are one whit behind any body else in intelligence, enterprise, or virtue. We could warrant such a one more homesick in one week than he ever was yet.

WOOD TRADE AT BEAVER ISLAND.

Beaver Island is about 35,000 acres in extent. Of this 12,000 acres, in addition to the 3,000 already cleared, is likely to be cleared during the next ten years, and after reserving such timber as is wanted for building, fencing, and other local improvements, will yield fifty cords of steamboat wood to the acre, equal to 600,000 or 60,000 per year. It is not probable that there will be a market for more than one-third this amount. The rest is likely to be logged and burned, to get it off the land. After that period 10,000 acres of timber are sufficient to supply the wants of the inhabitants of the Island, though it should then bear a dense population, and the annual product of 10,000 acres of forest may be sold without impairing the supply.

A forest will renew itself in twenty years. This would admit of cutting 500 acres a year, equal to a supply of 25,000 cords annually.

If this timber was not diverted to any other purpose, it would be a long time before the demand for steamboat wood exceeded the supply at this Island. But after 15,000 acres of the

best land is cleared, most of the timber on the remaining 20,000 is equally adapted to fencing and building purposes, as to fuel, and the extensive improvement of the prairies in Illinois is rapidly creating a demand for it.

The great number of railroads concentrating at Chicago require an immense supply of fuel. Possibly they may succeed in bringing coal into extensive use for that purpose. But if they do not, they can get their wood from here as cheap as from any place whatever; and may take off a large surplus of timber, which would otherwise be logged and burned. For many years any demand of that kind will be without effect on the supply for steamboats.

For many years no other place can successfully compete with this in the business. There is no other point near here, on the steamboat line, furnishing an abundant stock of standing timber, near an accessible harbour, with a back country to support the men and teams employed in getting the wood.

At the Manitue Islands the timber is badly culled, and the supply nearly exhausted, and to get what little remains new and expensive wharves, have to be constructed in open exposed positions, and it is difficult to keep them up.

At Old Mackinac there is no wood suitable, and a wharf will be kept up at a great expense.

Grand Traverse is more than twenty miles off the route, and out of the question, and the attempts to start the business along the shore above here proved abortive.

In Lake Huron no hard wood can be got, except by hauling from many miles inland, through difficult and uninhabitable swamps.

But at Beaver Island the wood is of a superior quality, and very near excellent harbours, directly on the steamboat routes of all the lines.

Here are five wharves in the business, three of them unsurpassed for commodiousness and convenience, with the advantage of a safe harbour, an abundant supply, steward's stores always at hand, and a very large passenger and freight business.

Wood can be got out at less expense, because the men to do it are residents, and have the teams and raise most of the provisions.

Beinecke
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